तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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Iswara Puri

Translation and purport to Śrī Caitanya-caritāmṛta ādi 9.11 by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

śrī-īśvarapurī-rūpe aṅkura puṣṭa haila
āpane caitanya-mālī skandha upajila

The seed of devotional service next fructified in the form of Sri Iswara Puri, and then the gardener himself, Chaitanya Mahaprabhu, became the main trunk of the tree of devotional service.

PURPORT: Srila Bhaktisiddhanta Saraswati Thakur writes in his *Anubhāṣya*, "Sri Iswara Puri was a resident of Kumara-hatta, where there is now a railroad station known as Kamarhatta. Nearby there is another station, named Halisahara, which belongs to the Eastern Railway. This railway runs from the eastern section of Calcutta."

Iswara Puri appeared in a *brāhmaṇa* family and was the most beloved disciple of Srila Madhavendra Puri. In the last portion of *Śrī Caitanya-caritāmṛta* (*antya* 8.28–31), it is stated:

īśvara-purī gosāñi kare śrī-pada sevana
sva-haste karena mala-mūtrādi mārjana

nirantara kṛṣṇa-nāma karāya smaraṇa
kṛṣṇa-nāma kṛṣṇa-līlā śunāya anukṣaṇa

tuṣṭa hañā purī tāṅre kaila āliṅgana
vara dilā kṛṣṇe tomāra ha-uka prema-dhana

sei haite īśvara-purī premera sāgara

"At the last stage of his life Sri Madhavendra Puri became an invalid and was completely unable to move, and Iswara Puri so completely engaged himself in his service that he personally cleaned up his stool and urine. Always chanting the Hare Krishna *mahā-mantra* and reminding Sri Madhavendra Puri about the pastimes of Lord Krishna in the last stage of his life, Iswara Puri gave the best service among his disciples. Thus Madhavendra Puri, being very pleased with him, blessed him, saying, 'My dear boy, I can only pray to Krishna that he will be pleased with you.' Thus Iswara Puri, by the grace of his spiritual master, Sri Madhavendra Puri, became a great devotee in the ocean of love of Godhead." Srila Viswanath Chakravarti states in his *Gurv-aṣṭaka* prayer, *yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi* — "By the mercy of the spiritual master one is blessed by the mercy of Krishna. Without the grace of the spiritual master one cannot make any advancement." It is by the mercy of the spiritual master that one

next column ☞

becomes perfect, as vividly exemplified here. A *vaiṣṇava* is always protected by the Supreme Personality of Godhead, but if he appears to be an invalid, this gives a chance to his disciples to serve him. Iswara Puri pleased his spiritual master by service, and by the blessings of his spiritual master he became such a great personality that Lord Chaitanya Mahaprabhu accepted him as His spiritual master.

Srila Iswara Puri was the spiritual master of Sri Chaitanya Mahaprabhu, but before initiating Lord Chaitanya he went to Navadvīpa and lived for a few months in the house of Gopinath Acharya. At that time Lord Chaitanya became acquainted with him, and it is understood that he served Sri Chaitanya Mahaprabhu by reciting his book, *Kṛṣṇa-līlāmṛta*. This is explained in *Śrī Caitanya-bhāgavata*, *ādi-khaṇḍa*, chapter eleven.

To teach others by example how to be a faithful disciple of one's spiritual master, Sri Chaitanya Mahaprabhu, the Supreme Personality of Godhead, visited the birthplace of Iswara Puri at Kumara-hatta and collected some earth from his birth site. This he kept very carefully, and he used to eat a small portion of it daily. This is stated in the *Caitanya-bhāgavata*, *ādi-khaṇḍa*, chapter seventeen. It has now become customary for devotees, following the example of Sri Chaitanya Mahaprabhu, to go there and collect some earth from that place. ❀

Chanting, Nonviolence, And Sannyasa

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

A few years ago it was considered that if one learns stick fighting he would be able to defend himself. Abstaining from that, one should accept self-punishment and the *tridaṇḍi* staff of *sannyāsa*. Devotion to Vishnu can be obtained if one accepts the staff by body, mind and word. Chanting is beneficial for all. So, discuss the pastimes of Krishna with great enthusiasm. Except where there is devotion to the Supreme Lord, disturbances are everywhere. O human race! Congregationally chant the glories of Lord Krishna. By chanting *hari-nāma* the mood of violence will be destroyed, and the desire to harm animals will not come. The first stage of moral character is non-violence. Our basic need is devotion. We should have interest in it. ❀

— From a discourse, 7 September 1935.

Caitanya-caritamrta is Postgraduate Study

Sri Srimad Gour Govinda Swami Maharaja

Caitanya-caritāmṛta is postgraduate study because it contains the most confidential *tattva* — *prema-tattva*. It discusses *gopī-prema-tattva* and *rādhā-prema-tattva*. It is very deep and confidential. It is not discussed in the general public because it is meant for very, very elevated *paramahaṁsa-vaiṣṇavas* who have achieved at least the stage of *bhāva*. Somehow or other we have established this Chaitanya university and we have opened this postgraduate class. I am a fool to have opened such a class because I don't know how many qualified students are present. I beg mercy at the lotus feet of Sri Chaitanya Mahaprabhu, who is the supreme authority of this course. He is wonderfully merciful, and his mercy is so inconceivably powerful that, as the saying goes, *kākere garuḍa kare* — he can make a crow into Garuda (*Cc. madhya* 12.182).

In *Caitanya-caritāṁṛta* this topic of *prema-tattva* comes up. I cannot speak on it, but what shall I do? I have been cursed. Although crows are present who cannot understand it, this curse is on me. If I don't speak it, I will die. ❀

— From a lecture on *Śrī Caitanya-caritāmṛta*, 10 September 1993, Bhubaneswar.

The Meeting of Parshuram and Lord Ramachandra

Part Six

Rev. A. G. Atkins

For more about Reverend Atkins, see Bindu 116.

In our previous issues, Parshuram had become angry over Lord Ramachandra's breaking the sacred bow of Lord Shiva. Unable to tolerate his haughty words, Lakshman spoke in a sarcastic and chivalrous way to Parshuram. Lakshman's words so infuriated Parshuram that he wanted to immediately kill him. Lord Ramachandra spoke up several times and somehow managed to pacify Parshuram.

Again and again Rama called him the saintly
And Brahman, to win back his favor;
But "You are perverse like your brother,"
said Parshuram
Angrily, at each endeavour.

"You think me a Brahman and give me
that name;
"I'll show you the Brahmanhood I wish
to claim!

"My bow is the ladle; my shaft the oblation;
"My anger the flame of a fierce conflagration;

"Great well-equipt armies the sacrifice fuel;
"The animals offered are kings slain in duel;

"Thus victims I've slain and cut up with my axe,
"And made numberless offrings in warlike attacks;

"You know naught of my prowess and so you attempt
"To treat me, as a mild Brahman priest, with contempt;

"You have broken the bow, so you've grown most conceited;
"You, arrogant, think the whole world is defeated."

Said Rama, "When speaking, sir, thought do not stifle;
"Your anger's too great, my offence was a trifle;

"The bow was so old; when I touched it, it broke!
"If one boasted at that, 'twould be simply a joke.

"Truth to tell, Parshuram, if I dishonoured you
"As a Brahman, 'twere folly and error;
"But know this — there's not in the whole world a warrior
"To whom I would bow in sheer terror.

"Be it devil or god; be it monarch or soldier;
"My equal in strength, or one stronger and older;

"If me he should challenge to meet him in battle,
"I'll gladly — with King Death himself! — try my mettle.

"If one born a Kshatriya shrinks from the fight,
"He's a shame to his clan and a cowardly wight.

"I speak not in praise, but the truth in good faith;
"Men of Raghu's line fear not to fight even Death.

"But you Brahmans in lordship and strength have no peer;
"He who fears you has nothing else ever to fear."

At these gentle, profound words of Rama, the door
Of saint Parshuram's closed mind was opened once more;

"Rama, take this," he said; Vishnu's bow he out-held,
"And draw it; thus let my last doubt be dispelled."

Parshuram, as he gave it, was dazed with surprise;
For the bow strung itself — there, before his own eyes!

As he realised now Rama's limitless pow'r,
His whole being was thrilled and inspired;
Humbly folding his hands, he gave voice to the love
With whose outburst his spirit was fired:

"All hail to the sun of Raghu's lotus race!
"To the fire that burns devils, their sin and disgrace!

"All hail, friend of cows, gods and Brahmans devout,
"The destroyer of pride, error, anger and doubt!

"The ocean of tenderness, goodness, compassion,
"Excelling in all forms of speech and expression!

"The joy of his servants, himself wholly charming,
"With graces a myriad Love-gods disarming!

"One tongue of thy praises can ne'er tell the whole!
"Hail, thou swan in the lake of the Lord Shiva's soul!

"You brothers are temples of mercy; forgive me
"The vile things I've said; 'twas unknowing, believe me."

Thus singing Lord Rama's loud praise, he withdrew
To the forest, his penance again to pursue.

While th' wicked kings, fearful now, bravado ended,
In separate silence their way homeward wended

The gods upon Rama rained flowers and loudly
Their praises and plaudits they sounded;
The townsmen and women, as folly and fear
Were dispelled, shared in gladness unbounded.

— *The Ramayana of Tulsidas*. Published by Shri Krishna Janmasthan Seva-sansthan. Mathura, India. 1987. Pages 351-355.

Gita Govinda

Srila Thakur Bhaktivinode

Gīta-govinda is a special poetry book, full of transcendental mellows of devotional service, and it describes the exalted pastimes of the Supreme Brahman. There is no other such book in the world. Since the ordinary readers cannot realize the conjugal mellows of the Supreme Lord, and since they are fond of material enjoyment, their study of *Śrī Gīta-govinda* is not perfect. The poet Jayadeva Goswami has not offered his book to such readers; rather, he forbade them to study this book. For persons who are inexperienced in the transcendental mellows of Vraja, discussing Jayadeva Goswami and his work is proof of their shamelessness. (*Sajjana-toṣaṇī* 7.2) ❀

— *Śrī Bhaktivinoda Vāṇī Vaibhava* 25.11. Compiled by Sri Sundarananda Vidyavinode Prabhu. Translated by Bhumipati Das, Published by Iswara Das and Touchstone Media. Vrindavan. 2002. From part one, chapter thirty-nine, "Spiritual Literature".

Glories to the Lord of Vrindavan Pastimes!

A nāma-kīrtana by an unknown medieval poet

(Bihāgaḍā-rāga)

(Refrain) jaya jaya śrī-janārdana hari

jaya rādhikā-vallabha bhuvana-durlabha
kaṁsāsura-dhvaṁsa-kārī

☛

Glory, glory to you, O Lord Hari, O Lord Janardan! Glory to You, O beloved of Radha! O treasure difficult to find in this world! O killer of the demon Kamsa!

jaya gopī-vimohana rādhikā-ramaṇa
śrī-vṛndāraṇya-bihārī
jaya jaya yadu-pati agatira gati
pūtanā-baka-aghārī

Glory to you, O enchanter of the gopis! O Lord who enjoys pastimes with Radha! O Lord who wanders in the forest Vrindavan! Glory, glory to You, O master of the Yadavas! O shelter of the shelterless! O enemy of Putana, Baka, and Agha!

jaya pāpa-vināśana duṣkṛta-nāśana
garuḍāsana-śobhā-kārī
jaya yaśodānandana ānanda-vardhana
ānanda-ghana-rūpa-dhārī

Glory to you, O eliminator of sins and destroyer of wickedness! O Lord who gloriously sits on Garuda! Glory to you, O delight of Yasoda, who increases our happiness, and whose form is filled with bliss!

jaya pāpa-vimocana tāpa-nirāsana
jīvera tri-tāpa-hārī

Glory to you, O savior from sin, destroyer of sufferings, and who removes the threefold miseries from the spirit souls! ❀

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Defeating our Six Enemies

bhavad dāsye kāmaḥ krudhapi tava nindākṛtijane
tvaducchiṣṭe lobho yadi bhavati moho bhavati ca
tvadīyatve mānas tava caraṇa pāthojam adhunā
madaś ced asmābhir niyata ṣaḍ-mitrair api jitam

O Lord! If we engage our lust in serving you, our anger against those who blaspheme you, our greed in honoring your remnants, our illusion in trying to achieve your lordships, our ego in being your devotees, and our pride in drinking the honey of your lotus feet, then we may easily defeat these six enemies of lust, anger, greed, illusion, false ego, and pride that are always surrounding us. ❀

— *Hari-bhakti-kalpa-latikā*. Written by an unknown Vaishnava author. Translated by Sri Bhumipati Das. Published by Sri Iswara Das and Touchstone Media. Vrindavan. 2000. Text 3.15

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